

Advent and Sabbath Advocate.

"Thy Word is a Lamp unto my Feet and a Light unto my Path."

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THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Christ, the Signs of the Times, the duty of mankind to observe the Bible Sabbath (the seventh day of the week,) together with the other commandments of God, the Nature of Man, his Unconscious state in death, the End of the Wicked, the Earth restored to its original glory and condition as the future inheritance and abode of the redeemed and the Kingdom of God, the Atonement and redemption by Jesus Christ, the Prophecies, the Christian Life, and kindred Bible subjects.

Blessings.

Sweet is the incense of bright early morning,
Roseate and golden with sapphire so blue;
But holy and precious, the pure soul adorning.
Is incense that rises from hearts that are true.

Sweet is the song of the lark as she rises!
We bless thee, O God, for such melody given;
But sweeter than song-bird the voice of the wise is
To bring the soul nearer and nearer to heaven.

Sweet is the spring-time; fair are the daisies,
Roses and violets,—“favorites” we call;
But lovely and fragrant, deserving our praises,
I think is the lily, the queen of them all.

Sweet is the friendship which none can dissever,
Seeking to bless in the efforts we make;
List to no serpent-tongue,—never, no never;
Give no heart anguish, nor cause it to break.

Sweet is the life,—a blessing to others!
Join hand in hand and this vow let us make:
If God is “our Father,” we’re sisters and brothers,
And to each we’ll be true for charity’s sake.

Blest is thy soul if for this thou art living;
Rest in Christ’s promise, “I’m with you alway’
Withhold not thy hand and thy heart in its giving,
And so blessing others be blessed every day,

Happy the Christian, who, free from all sadness,
Is living in peace and in Christ’s finding rest!
In hope he rejoices, and says in his gladness,
“Won’t it be nice in the home of the blest!”
—*Messiah’s Herald.*

Compelling to Come.

JOHN BRANCH.

SINCE the gospel has been completed by the death of our blessed Lord, and the commission to the apostles has been given, the cry has gone forth to almost every nation, kindred and tongue, to repent; and this invitation has been sounding for some over eighteen hundred years; and during this time no one has been compelled to repent. Altho’ it has been a prevalent fact that men needed a preparation before death, but while people are enjoying health they have in many cases overlooked the important things, and finally the fact has revealed itself to them that it is too late. But there has been nothing more than this to compel men to forsake evil. The

prevailing element should be love to God; that should prompt men to repent; and in many cases this is what prompts men to move.

But now I have a more particular reference to the people in general. Life and death have been set before us all, and we have been invited to partake of the waters of life; but nothing but death has taught us that it was important to move and make speedy preparation. But now I believe a different picture has presented itself. I believe in a compelling power; for instance, in the case of a certain feast the servants were bidden to go and invite the guests to come to the feast; but many excuses were made, which compare well with this age of the world; some had bought oxen, some farms, and some had married wives, and could not come; they all had a privilege to go, but could not on account of these things; but when the servants had returned and told their lord of these things he said to them, Go out into the highways and hedges and compel them to come in that my house may be filled. And so it is. How many there are to day that I fear are kept back in this way by some excuse. But remember, there is something that will compel the honest in heart to come and repent. The Savior, in the 24th of Matt. has given some signs of his coming. The sun should be darkened, the moon should not give its light, and the stars should fall from heaven, and the powers of heaven should be shaken, and then should appear the sign of the Son of man in the clouds of heaven with power and great glory.

Now, dear reader, stop for just one moment and reason with yourself. In 1780 the sun was darkened; the night following the moon refused to shine; and in 1833 the stars fell to the earth, just as the Savior predicted, and now the question comes home to us, Where are we? The answer is, Just between the falling of the stars and the shaking of the powers of heaven, and we know not the moment when this may come; but at the most it cannot be long. Then, if so be is not this compelling? Yes, and more than this, it is something that has not been before us long. Until after the stars fell we could not say there was only one more sign. Why? because there were two signs; but now only one more sign, and then the solemn fact is revealed that the Savior’s coming is just upon us. Then, does not this compel us, as honest, thinking people, to leave these excuses and follow the Master? We cannot say, Six months till the harvest; because the fields are ripe and ready for the harvest to commence. Now, dear reader, while you read

these few thoughts consider them well. Are you standing back, waiting till some more convenient season? If so, stand there no more, because the signs compel you to believe. It is dangerous. Are you waiting till death to meet your change? If so wait no more, for this, because the signs tell us the Savior is coming to change these vile bodies. Are you waiting to hear some loud cry? If so, wait no more. History is now revealing the fact that we are just between the third and last sign? Are you waiting because our people don’t teach this? If so, wait no more. Time has proved these things to be true, and the Lord is now waiting for the guests to come in that his house may be filled. But remember that the Father’s is a house of order, and his rules must be obeyed; they will be found in Ex. 20:1-18.

O may the Lord help his true Israel to awake to these things. Many, I fear, are neglecting the most important things and clinging too much to earth. But this with all its charms cannot save. No, nothing but the willing and obedient shall eat the good of the land. Come, brethren, let us awake together and put on the whole armor of God. Let us so live that we may have a reason for our hope. Many all around us are dying out of Christ. Come, let us reason with them; plead with them earnestly; show them the unmistakable fact that soon time will be no more. These thoughts are the sincere feelings of my heart. Brethren, pray for me that I fail not.

Hartford, Mich.

The Promises of God.

B. ALVERSON.

[Concluded.]

God’s people are a covenant people. The word covenant [Greek *diatheke*] signifies a disposition, arrangement; hence of testamentary disposition, a testament, a will. A covenant is a mutual arrangement, embracing mutual promises, or mutual conditions; or promises with conditions annexed; a body of laws and precepts to which certain promises are appended. It is so variously used that its precise meaning in any place must be determined by its connection, as is shown in the following examples: God’s promise to Noah, Gen. 9:8-18. His promise to Abraham, Gen. 17:1-8. The agreement of Abimelech with Abraham, ch. 21:27, 32. The agreement made between the Lord and Israel at Sinai. Heb. 8:9; Gal. 4:24; Ex. 19:4-6. The ten commandments, Ex. 19:5; 34:28. The Sabbath, 31:16. The promises to David, Ps. 89:3, 4, 34, 39.

The blessings of the Abrahamic covenant embraced all that was lost in the fall of Adam. The dominion of the earth, Gen. 1: 26, 28; Micah 4: 8; Gen. 12: 7; 18: 14-17; Matt 5: 5; Rom. 4: 13. It is identical with the gospel, otherwise termed the new and everlasting covenant, Gal. 3: 7, 8, 16-18, 20; Acts 26: 6, 7. The potency of these Scriptures can readily be seen by reading them, with an exercise of faith in the Lord. Its basis or condition is the law of God. Compare Gen. 26: 35 and 1 Chron. 16: 15-17, with Deut. 4: 12, 13; Gal. 3: 13, 14. Compare Rom. 4: 11 and 2: 25; 2 Cor. 5: 19, 20; Rom. 9: 7.

Some suppose that the covenant that passed away was the ten commandments. A contract or mutual agreement is made void by the failure of either party to fulfill its obligations; the children of Israel did not obey as they promised, and the covenant ceased of necessity. But a law is never invalidated or annulled by being transgressed. The transgressor, by transgression, changes his position or relation to the government of which the law is the basis; but the law is not changed or weakened by his action. So if we strike out the basis of a government, how can we consistently expect, or claim a supply or sentence therefrom? God has not failed of all the good things he promised. He has not promised to save us all unconditionally; nay, verily; the sinner shall die in his sins, as we have shown in Scripture. But if the wicked turn from his wickedness and do that which is lawful and right, he shall live thereby, Ezek. 33: 19. So turn ye, turn ye, for why will ye die? Again, as this address is in behalf of the great and precious promises of God, and their application to man, we appeal to you, dear reader, in the name of Israel's God, the God of the Bible, who has done and is doing such great and wondrous things, to be sure and become the happy recipient of all God's promises to you. If this reaches you, sinner, then let me intercede for your interest, in this life and the life to come. O do; inquire of God's word, and break off from your sins by righteousness; and say not that the ways of the Lord are unequal. Ezek. 18: 25. Were a father and mother dear to you? Was it not their dying request that son, or daughter, should turn to the Lord, and not die the second death? O! think of it for a moment; can the pleading of a parent, brother, sister, companion, child, neighbor, not draw upon your sympathies in behalf of the precious redemption purchased by Christ for all who will accept. That price has been paid, which is Jesus. Can you think of, or speak the precious name, without a tender feeling? Yes, Jesus paid the price just as was promised by his heavenly Father, that the seed (Christ) should bruise the serpent's head. Jesus died the ignominious death on the cross, all for us! precious redemption! you and I (blessed be the author of (all) heaven originating promises! Yes, thank God, you and I) have a right to the promises of God, to the tree of life, if we will adhere to his requirements as given in his word. Rev. 2: 7, To him that overcometh will (promise) I give to eat of the

tree of life, which is in the midst of the paradise of God, Rev. 22: 14.

To the promise of pardon and reconciliation we refer you to God's word, which is all sufficient for our faith and practice. Take the Bible Concordance and you can readily find all Scripture instructing you in reference to the great and precious promises of God. Glory be to God! here is promise from God to suit every individual case on the earth, unless you are adverse and irreconcilable to your best interests. I speak and write to tell for eternity, and ask you not to pass this lightly by; for the Lord has made known to us the way of life. Acts 2: 28, Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. V. 33, Then Peter said unto them, "Repent, and be baptised, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall (promise) receive the gift of the Holy Ghost, v. 38. V. 39 reads, For the promise [as if to give intenseness, and as an impetus,] is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Then do not question the propriety of baptism. For it is commanded, and we have to do his commandments in order to fully please God, and receive the full benefits of his promises. As sprinkling or pouring are not from the Greek terms answering to baptism, they are not valid or Scriptural baptism. The Greek is *baptisma* for baptism; *baptizo* for baptize. This is acknowledged by all competent critics. Sprinklers and pourers acknowledge this. The mode is immersion, which is proved by the manner and circumstances of New Testament baptisms, and by the definitions of Greek and English Lexicons and Dictionaries. As to the primary signification all learned men are agreed. And as Christ said, thus it becometh us to fulfill all righteousness, Matt. 3: 15, this sacred rite is intended to signify the believer's entire abandonment of a life of iniquity, and his entrance upon a new life of holiness and dedication to God. See Rom. 6: 3-5. The metaphors of death and burial express the former, and a resurrection the latter. It also demonstrates our belief in the death and resurrection of Christ; for if we have been planted together in the likeness of his death, we shall (promise) be also in the likeness of his resurrection. Rom. 6: 5.

It is well to be informed in reference to the manifold works and grace of God, for they are done in righteousness, and for our good, Psa. 104: 24; Eph. 3: 10; 1 Peter 4: 10. We are taught that the wisdom and grace of God may be known in the church. We are approaching a time when the day of the Lord will usher in upon this earth a millennium glory which will relieve many watching, waiting commandment keepers; waiting till he that will come, will come, and will not tarry. For the mouth of the Lord hath spoken, or promised it. Heb. 10: 36, 37. Some in a number of different churches look for the glorious dawn of the promised millennium. God has promised it; Rev. 11: 15

tells us plainly when and where the kingdom of Christ will come; also Rev. 5: 10. The signs of the times indicate the near approach of that notable day. If we will read Matt. 25 and Mark 13, and other Scriptures we will learn that we may know when the time is near, and how to be ready to obtain the eternal life promised. The Lord said by the mouth of Isaiah—So shall (promise) my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Isa. 55: 11.

Lone Star, Mo.

Credit to Whom Credit is Due.

B. G. STJOHN.

BRO. BRINKERHOFF: In looking over a number of the *Signs of the Times*, of Aug. 11, 1881, published in Oakland by the Seventh Day Adventists, is an article from the pen of Elder J. N. Andrews, in which occurs this statement, "God has committed to the Seventh Day Adventists a work of immense magnitude and of vast importance. It is to give warning to the world of the near advent of Christ, and to teach the true preparation for that great event." Is this avowal true? and is it just to take to themselves all the credit of sounding out the glad tidings of the Lord's speedy coming, when so many others who were not seventh day observers even, have been proclaiming that event nigh at hand, and the importance of a preparation for it, during the last forty years?

Again, he says, "There can be no doubt that we are responsible before God for this great light to make it known to our fellow men." The great light here referred to is doubtless the light that emanates from their prophetess, and which in the estimation of some of them so far exceeds that of the Bible prophets, as to render their teaching of but little importance, notwithstanding the psalmist says that the word of God is a "lamp to my feet and a light to my path." He further says, "Others beside ourselves are teaching the near advent of Christ; but they do not teach the commandments of God, nor a preparation to stand in the judgment. They do not understand the work of Christ in the sanctuary, nor the relation between the law and the gospel." Here is surely a display of a little arrogance and self conceit, as well as a statement that facts will not warrant, for there are many others besides S. D. Adventists who teach and practice the observance of all the commandments of the decalogue as well as the necessity of a preparation to stand in the judgment; they think too that they understand the teaching of the Bible in relation to the sanctuary, and law and gospel, but they do not believe nor receive as truth divine, all the Battle Creek prophetess has said and written on that subject.

There is a numerous people called Seventh Day Baptists, who observe the precepts of the decalogue, as also quite a number of churches and isolated people who are Sabbath keepers,

but who are not fellowshipping Battle Creek," because of their lack of divine origin of Mrs. White's teaching that she is mistaken; that the Holy Spirit was simply the merism, of which many people are induced to believe to be an error. But beside this the land "the spirit of truth and error," the Spirit of Christ antichrist.

Now, the apostle John [the apostles] are of God: he that beareth us; he that is not of us. Hereby know we the spirit of error." Amen, teaching. But has not it been the object of the writings of Mr. Andrews, the Battle Creek preachers of the Battle Creek away people from the Bible truth, and carell them in the Day Adventists?

Elder Andrews is very when he unqualifiedly asserts only people who teach the A little more of the meekness of Christ in his heart, I am prevented his making such tions as is in the paper rest and refreshing, when speculations and vain inspired men. The Seventh have done a good work in rescue the Sabbath of the desecration and defilement the whole of Christendom but their efforts have been and paralyzed by the sanction given to the visions. I show them rid of this barrier to progress. Yours in hope.

San Francisco, Cal.

"I Didn't Ask to..."

JON HAYNE was a young the use of profane and reckless when the village pastor was day about his soul's welfare, was not grateful for the offer saved."

"No; why should I be? Well, you will have to share in the unspeakable blunder; and noticing a hand stealing over the young man continued:

"A young relative of mine battle of Gettysburg, and verging upon unconscious long time on the damp ground that there were voices near he could not so much as gers, or his eyelids even, hand placed softly upon his came aware that it was a woman by her voice the regimental surgeon, make one more effort to life. Presently he realized of her solicitude."

"He is so fine looking," said the nurse. "His name great, besides, sir," she

but who are not fellowshipped by "Battle Creek," because of their lack of faith in the divine origin of Mrs. White's visions. These think that she is mistaken; that what she was induced to believe to be an influence of the Holy Spirit was simply the working of mesmerism, of which many people are largely endowed. But beside this there is abroad in the land "the spirit of truth and the spirit of error," the Spirit of Christ and the spirit of antichrist.

Now, the apostle John says, "We [the apostles] are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error." Amen, I respond to this teaching. But has not it been the aim and object of the writings of Mrs. White and the preachers of the Battle Creek school, to draw away people from the Bible and apostolic truth, and carell them in the folds of Seventh Day Adventists?

Elder Andrews is very much mistaken when he unqualifiedly asserts theirs to be the only people who teach the commandments. A little more of the meekness and gentleness of Christ in his heart, I am sure, would have prevented his making such sweeping assertions as is in the paper referred to. I am thankful that I have the Bible, the sure word of prophecy, to which I can always turn for rest and refreshing, when wearied with the speculations and vain imaginings of uninspired men. The Seventh Day Adventists have done a good work in their efforts to rescue the Sabbath of the Lord from the desecration and defilement to which nearly the whole of Christendom had consigned it, but their efforts have been greatly dwarfed and paralyzed by the sanction and prominence given to the visions. I should rejoice to see them rid of this barrier to their influence and progress. Yours in hope.

San Francisco, Cal.

"I Didn't Ask to be Saved."

JON HAYNE was a young man much given to the use of profane and reckless speeches, and when the village pastor was talking to him one day about his soul's welfare, and asked him if he was not grateful for the offer of salvation, he said: "No; why should I be? I didn't ask to be saved."

"Well, you will have to ask, or you will not share in the unspeakable blessing;" replied the minister; and noticing a look of surprise now stealing over the young man's bold face, he continued:

"A young relative of mine was wounded at the battle of Gettysburg, and for hours was in a state verging upon unconsciousness. After lying a long time on the damp ground, he became aware that there were voices near him, and although he could not so much as move one of his fingers, or his eyelids even, he thought he felt a hand placed softly upon his heart. Then he became aware that it was a nurse—he knew that it was a woman by her voice—was pleading with the regimental surgeon, who was on the field, to make one more effort to save some poor fellow's life. Presently he realized that he was the object of her solicitude,"

"He is so fine looking, and so strongly built," said the nurse. "His natural vitality must be great, besides, sir," she continued, in a reverent

tone, "he may have a wife, or a mother, or a sister, praying for his safety now."

"It is no use to spend our time over him," answered the surgeon gruffly, "but if you wish to stay by him you can. I can do nothing more for him, and must move on. Remember if you remain, you will run the risk of being left alone here in the night on the field."

"Very well," replied the nurse, bravely, "I will take the risk, and do all in my power to re-stitute and save this poor fellow, and only immediate attention can avail now."

"Presently the soldier became conscious that his jaws were being gently forced open, and that some powerful stimulant had been given him. It was not long before he revived sufficiently to be carried to the hospital, and in good time he entirely recovered. His life had been saved through the prompt and faithful efforts of that devoted nurse."

"Now what if I should tell you," continued the pastor, as he looked into the face of the young man who had just made the coarse and flippant speech, but who was all attention now, what if I should tell you that that soldier was ashamed of the noble young woman who had risked so much to save his life; that he subsequently went about bragging that he had never asked her to save him, that he hadn't the least acquaintance with her, that he refused to acknowledge even that she had been any service to him, and never mentioned her name except in a slighting reviling way?"

"I should say he was a mean, contemptible ingrate," replied John Hayne, impulsively. "He was not fit to live; his life was not worth saving."

"Very well," said the pastor; "but this nurse by only a little temporary sacrifice of comfort on her part, at the same time being in pay of the government, was the means of prolonging the soldier's paltry life for a few brief years in this world of care and sorrow. Jesus Christ, the divine Lord, suffered on the cross, and died for you to redeem you from sin, and now offers to make you an heir of eternal life. And I have never known you to speak of him, or of those who try to love and follow him, with common respect even."

"My dear sir," replied John Hayne, "I never looked at this thing in this light before. Of course an ungrateful person is the meanest person living. I promise as much as this now: I will never use the Lord's name lightly again."

The pastor did not press the subject any further at the time. He had set the young man to thinking. Not long afterward, John Hayne was converted, and he says that little lesson on ingratitude brought him to a saving knowledge of Christ.

The Mercy of God.

WHAT theme more profitable for the contemplation of the Christian, or more replete with encouragement to the sinner who realizes his lost and helpless condition, than that of divine mercy? Mercy is defined,—Favor toward one who deserves punishment; tenderness toward offenders. Surely we are deserving of punishment at the hand of God while we are constantly receiving unmerited favors. We have broken his just and holy laws; we have offended times and ways without number; yet His tender mercies, how far-reaching and sure! Let us notice the manner in which it is displayed.

Adam and Eve disregarded the divine command. They ate the forbidden fruit. For this act of disobedience the fiat went forth—"Dust thou art and unto dust shalt thou return." Who will dare affirm, it was not a just sentence? Through their transgression the entire human race was involved in ruin, and brought under the death penalty. God in his infinite mercy has set forth his son "to be a propitiation for

our sins," and to ransom us from the grave. "When we were yet without strength, in due time Christ died for the ungodly." "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Our sins have separated us from God. By the blood of the atonement, even the precious blood of Jesus Christ, we are brought nigh to God. "Herein is love, not that we loved God, but that he loved us, and sent His Son to be a propitiation for our sins."

All in mercy this was wrought;
Jesus our redemption bought;
Paid the price with his own blood;
Reconciled us unto God.

Shall we, like self-righteous Cain,
View the atoning blood as vain?
See with scorn the wounded side,
With its flowing crimson tide?

Mercy's day will soon be o'er,
And her voice will plead no more;
Dare not now the spirit grieve,
But repent, confess, believe.

God's gift of mercy to dying man, though full and free, all will not accept. To such as reject it the sacrificed blood has been shed in vain. Today, if you will hear his voice, harden not your hearts. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.—Selected.

FROM JERUSALEM.—"It would be easy to return here to the true Sabbath, for the Jews already control the market, making chief market day of Friday, thus exceeding in their influence not only the Mohammedan rulers but also the Christian population. We have spoken with many proselytes, and find that in the inmost recesses of their hearts they cherish a deep reverence for the Seventh Day, as their fathers received the Commandments from Jehovah; and this is not to be wondered at when we read the blessings attached to the observance of the Laws, Statutes, and Commandments of God:—'And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.' Deut. Surely we, under grace, are not to receive less blessing than that they under the law. The marvel is that we Christians have been so long blind—but the moral law must be kept in its entirety, 'that thy man-servants and maid-servants may rest as well as thou.' Deut. 5: 14.—T. Richardson, Esq., B. A., Aug. 3

AN earnest appeal for increased Christian activity is made in the columns of a contemporary not usually disposed to take the pessimist view of the world's condition. The cause of the appeal is that owing to the "tremendous dangers now threatening our own land from immigration, ignorance, Communism, Socialism, Nihilism, Mormonism, Kearneyism, Spiritualism, Jesuitism, materialism, rationalism, and most every other evil ism which the fertile brain of man under the devil's instigation has invented, there is now an unparalleled crisis upon us, and one whose demand it is, and must be, our first duty to meet." This admission which is quite true, is observed and understood by the watchful Christian as a sign of the approaching advent of his Lord. (2 Tim. 3: 1-6.)

MEN's lives should be like the days, more beautiful in the evening; and like the spring aglow with promise; and like the autumn, rich with golden sheaves, where good works and deeds have ripened on the field.

ONE hundred and sixteen persecuted Jews—the same who went to Spain from Russia and Germany, early last summer, to escape persecution—have just landed on the free soil of America, and will make the United States their permanent asylum.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 15th day of the 9th month, 1881.

JACOB BRINKERHOFF, Editor.

A. C. LONG JOHN BRANCH, W. C. LONG,
A. F. DUGGER, H. E. CARVER,
Special Contributors.**"It is Finished."**

Just before the Savior expired on the cross he exclaimed "It is finished." As that exclamation does not tell us what was finished we must look to the circumstances and to other Scriptures for what it was. Some people say it was redemption that was finished by the death of Jesus on the cross, and that is what was meant by him when he said, "It is finished." And in one of the enthusiastic songs in Gospel Hymns, "Rejoice and be Glad," it reads, "Redemption is finished, the price hath been paid." But what is redemption? To redeem is to purchase back; to ransom; to rescue. Has all this been effected yet? It is evident that the purchase has been made, and the price paid; but the ransom has not yet been made; therefore redemption is not yet finished. The offering of Jesus as a sacrifice for sin is made as a means of pardon to God, to reconcile him to man; and now the invitation to sinners is to be reconciled to God. The wages of sin bring death; man has been consigned to its embrace as a penalty. Thro' Jesus' intercession man is pardoned for his guilt, and the penalty revoked. But man is in the state of death, from which he must be redeemed or ransomed. Here is the double office of Jesus, that of Savior and Redeemer. First pardon, then redemption. He purchased our pardon with his blood, and entered into the state of death, to emerge therefrom death's conqueror; and having done this he becomes the means of the resurrection from death of those believing on him.

But man is yet holden of death, and therefore is not yet redeemed. But the price has been paid, he who conquered the great enemy, death, will come after his purchased possession, or to receive it; then will man's redemption be finished; then will he be told to enter into the kingdom prepared for him from the foundation of the world. Redemption looks forward to the second coming of Christ for its work, or its completion, when the Lord Jesus shall descend from heaven with the trump of God, and those who sleep in Christ shall arise, to be forever with him.

Redemption comprises more than man. When the penalty of sin was pronounced upon Adam the earth was cursed also for his sake. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth unto thee." The redemption brought about by Jesus comprises also the earth which lapsed from its original condition of purity, and restores it to what it was in the beginning, ere sin entered the world. The apostle Peter, in his sermon recorded in Acts 3, says that in the times of refreshing from

the presence of the Lord, he will send Jesus Christ to bring about the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. The prophet Isaiah has said by the word of the Lord, "Behold, I create new heavens and a new earth; and in that time righteousness shall rule and prosper; the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock;" as it was before the fall of man. Also, "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose." The glory of Lebanon shall be given unto it, and the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God;" when the beasts shall not hurt nor destroy in all God's holy mountain (or kingdom); for the earth shall be full of the knowledge of the Lord as the waters cover the sea. Isa. 65, 35, and 11. This shall be in the times of the new heavens and earth, when Jesus shall have instituted his reign of righteousness, and restores earth to what it was in the beginning; when the curse is removed from the ground. Then shall be fulfilled the prophecy of Ezek. 36: 35, spoken to Israel, "In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded; and the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by; and they shall say, This land that was desolate is become like the garden of Eden." Then will redemption be complete, when earth is renewed and restored to its original glory and purity, with its magnificence and grandeur. Then shall have come to pass the time of the new heavens and earth as seen by John in Rev. 21, when God shall dwell with men, and all sorrow shall have passed away.

As redemption is not yet finished it is a wrong thing for people to say that the Sabbath was changed in memory of redemption. When Jesus hung upon the cross and exclaimed, "It is finished," it was his offering for sin that was finished; the sacrifice of himself, when he was wounded for our transgressions, and bruised for our iniquities; when his soul was made an offering for sin. The sacrifice was made, and offered to God as an atonement for sin. It was thus the price paid was for our ransom, for our deliverance from the bonds of death; the deliverance to be had in due time. If any day of the week should be kept sacred in commemoration of the atoning work of Christ, it should be the day of his sacrificial death, for by his death and the shedding of his blood we have the remission of our sins, Matt. 20: 28; 26: 28; Heb. 9: 22. But the memorial of the death of Christ was not given in the keeping sacred any day, but Jesus gave it in the Lord's Supper of the emblematic bread and wine. Matt. 26: 26-29.

When Jesus had given his disciples the prophecy of events to transpire in the history of the world and of the church from that time to his second coming, recorded in Matt. 24 and Luke 21, and after giving signs imme-

diately preceding his coming, he says, "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh," thus showing most plainly that redemption transpires at the second coming of Christ, and the end of the age. Paul makes mention of redemption transpiring at the manifestation of the sons of God, when the creation shall be delivered from the bondage of corruption, Rom. 8: 19-21. Redemption has been purchased with the precious blood of Christ on Calvary, when the offering for sin was made and when Jesus exclaimed, "It is finished." Let us live with this fact constantly in view, that we are bought with a great price, and that the day of our redemption draweth nigh.

Rest on the Sabbath Day.

"The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."—Ex. 20: 10.

As our Lord, who made heaven and earth, is a gracious and merciful God, all laws that he has given must have been given graciously and mercifully, with a view to the benefit of those to whom they are given, as well as for his glory.

When we consider the nature of man, and think on our experience, we cannot but consent that man needs rest; without it he becomes wretched and unfit to do well whatever he takes in hand. Now, as our heavenly Father is omniscient, all-wise, and all-beneficent, certainly he knows what is good for us. He formed us in such a way that rest is necessary to our comfort and happiness, and having appointed the seventh day as a resting time, it must be good to rest on the day appointed by him. On due reflection, any one whose mind is not vitiated by false-teaching, if he believe that God is what He is declared to be in the Holy Scriptures, will agree that he knows better the time for us to rest, than we do our selves. Certainly we know when we feel tired and fagged, thro' excessive toil, but if we were obedient to God, in resting when and as he wishes, as we ought to be, we would find the yoke to be easy, and his burden light.

Excessive work and undue toil, and at inconvenient times, except in cases of absolute necessity—as in sickness, shipwrecks, fires, &c., are marks of slavery; and those who have been called to the adoption of sons of God, have not been adopted to a life of slavery and bondage (tho' very possibly they may meet with enemies and persecutors, who often make a weary time for the people of God), but to the glorious liberty of the sons of God. They are to walk according to the Royal Law of liberty; and if we love the Royal Law, we shall love our neighbor as ourself, and do all we can to bring others into the rest that remaineth for the people of God. The merciful man is merciful to his beast; how much more, then, is the God of mercy merciful to the creatures whom he has created for his pleasure, and especially to man, whom he has made in his own image. It is not in the nature of God to take pleasure in the affliction of his people; and even those who are going

... he kindly invites to c
... here below, and find
...
... Jesus said, and still says,
... that labor and are he
... will give you rest. Take my
... and learn of me, for I am me
... my yoke is easy, and my
... In returning and rest
... 11: 28, 29, 30.
... 30: 15.—John Yates

Meetings in Iowa

A. C. LONG.

AFTER closing my last report from Iowa, I started for Keithsburg, some difficulty getting the high waters on the Mississippi on the river was about eight feet from 10 to 15 feet deep on and after travelling over 100 miles I arrived safely at Keithsburg the water surrounding the town was higher on the Mississippi for thirty years, and the damage has been immense.

We commenced meeting at the School House three miles from Keithsburg on the evening of the 25th and continued until Sunday. We were quite glad to meet Bro. Ditto, and others there, who had been seen for about six years. They were faithful in the cause of truth, and had no preaching for near 30 years. Meetings were well attended and interest seemed to prevail.

Bro. Varnum Hull, and other Baptist brethren, who were highly for their work's sake. They have done a noble work for truth by upholding and defending the truth, and down-trodden. We shall always love for them.

We next visited Marion, Iowa, and gave four discourses. We heard of listening to an interesting discourse by Bro. I. N. Kramer. The somewhat encouraged us. Three started for the first time. Four were buried in baptism, and four united with the church. We were glad to learn that the ADVOCATE is so needed, and should also be needed, and should also be needed. The Savior said that "he that is unjust also in much." After this we visited Keithsburg, near Altoona, and returned over Sabbath an

stray, he kindly invites to come unto him while here below, and find rest unto their souls.

Jesus said, and still says,—“Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls, for my yoke is easy, and my burden is light.” Matt. 11: 28, 29, 30.

“In returning and rest shall ye be saved.” Isa. 30: 15.—*John Yates in Sabbath Memorial.*

Meetings in Iowa and Illinois.

A. C. LONG.

AFTER closing my last report at Beckwith, Iowa, I started for Keithsburg, Ill., but had some difficulty getting there on account of high waters on the Mississippi. At Burlington the river was about eight miles wide, and from 10 to 15 feet deep on the bottom-lands; and after travelling over 100 miles out of my way I arrived safely at Keithsburg and found the water surrounding the depot, and several acres of the town under water. The water was higher on the Mississippi than it has been for thirty years, and the destruction of property has been immense.

We commenced meeting at the Brick School House three miles from Keithsburg, on the evening of the Sabbath, Nov. 4th, and continued until Sunday evening. We were quite glad to meet Brn. Ogle, Mosely, Ditto, and others there, whom we had not seen for about six years. They were still faithful in the cause of truth, altho' they had had no preaching for nearly six years. The meetings were well attended, and a good interest seemed to prevail. We left the brethren encouraged to labor on in their high calling for a home in the kingdom of God.

After this we visited Bro. Mullet and family, near Welton, and preached two discourses in the S. D. Baptist Church. We here met Bro. Varnum Hull, and others of our S. D. Baptist brethren, whom we esteem very highly for their work's sake. The S. D. Baptists have done a noble work for the cause of truth by upholding and defending the much-abused and down-trodden Sabbath of Jehovah. We shall always cherish a brotherly love for them.

We next visited Marion, Iowa, and preached four discourses. We here had the privilege of listening to an interesting discourse from Bro. I. N. Kramer. The church there seemed somewhat encouraged by these meetings. Three started for the first time to serve the Lord. Four were buried with their Lord in baptism, and four united with the church. We were glad to learn from Bro. Brinkerhoff that the *ADVOCATE* is so well sustained since its weekly publication; but delinquent subscribers should remember that their dues are needed, and should also remember that our Savior said that “he that is unjust in the least is unjust also in much.”

After this we visited Bro. and sister Harvey, near Altoona, and held meetings with them over Sabbath and Sunday. Good at-

tention was given to the word spoken, and we trust some seed was sown that will bring forth fruit in the near future.

On Nov. 22 I arrived safely home, after an absence of nearly five weeks and found my folks in good health, and my affairs in a fair condition. Upon the whole my trip to Iowa and Ill. has been a pleasant and profitable one. I was quite glad to renew the acquaintance of brethren in different places, and we felt that we were members of the same family and of the household of faith. We tried to minister unto them the spiritual blessings of comfort, consolation, and encouragement in the divine life, while they in return ministered unto us liberally of their means, thus giving evidence that they had read that passage of Scripture which says, “Even so hath the Lord ordained that they which preach the gospel should live of the gospel,” 1 Cor. 9: 14; and even a cup of cold water given in the name of a disciple shall not pass unrewarded. We are very thankful first to God, and secondly to the brethren, for their liberal contributions, and trust that they may be richly rewarded for the same.

Emporia, Mo.

It is not of so much consequence to be thought an honest man as to be one. Such as do not mind the approbation of other people, but only aim at deserving it, take the surest way to obtain it.

Letter Department.

From Sister Hettie L. Reinhart.

DEAR BRO. BRINKERHOFF, and others in the Lord: I thought it a duty to spend a few moments at Sister Preston's this beautiful Sabbath day, in commenting on the Scriptures, as it has not been long since I looked in to this in the right way. Bro. Wells preached in our vicinity two weeks ago to-night and I feel determined to make my calling and election sure, as is spoken of in 2 Peter 1: 10; for “if ye do these things ye shall never fall.” I want to live in harmony with the teachings of God, through his Son Jesus; and I gave him my heart, to keep his Sabbath, and I pray that I may hold it steadfast unto the end. I am willing to keep the day that God kept, without any further ceremony. Peter says, 2 Peter 2: 21, “It had been better for them not to have known the way of righteousness than after they have known it to turn from the holy commandment delivered unto them.” Matt. 5: 19 teaches us that “whosoever shall break one of these least commandments and shall teach men so shall be called the least in the kingdom of heaven.” Then let us keep all of his commandments that we may not be called the least in the kingdom of God. Let us put on the whole armor of God, having the testimony of Jesus Christ, the faith of Jesus. If we keep not the law of God we have not the faith of Jesus, for he did his Father's will in all things. Jesus says, “Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.” In Matt. 10: 28 we read, “Fear not them that kill the body but are not able to kill the soul, but

rather fear him which is able to destroy both soul and body in hell.”

Are we ready and waiting for the Lord? we know not in what hour our Lord doth come. We read that he is to come as a thief in the night; if so then will be no time for preparing; for if a murderer came to kill you it would be no use of trying to escape after he had caught you; but there will be no way to escape from the Lord, for he says that every knee shall bow and every tongue shall confess to him, in that great and notable day of the Lord. Some shall call for rocks and hills to fall upon them and hide them from the face of the Lord and the glory of his power, or coming. It ought to be a happiness to us to think that we shall see him the same as he ascended into heaven; for it is said that he shall so come in like manner as he was seen going into heaven. It behoves me to be more diligent in the faith, for I want to be ready to be received of him at his coming with gladness and with joy. I pray for his soon coming, and I want to be ready and waiting for him; for if we are ready he tells us to wait upon him. If we are ready we will be among them that shall be caught up together in the clouds to meet the Lord in the air.

1 John 1: 9, “If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Let us push onward and gain the glorious promise that await us. We know that if we neglect offering ourselves to Christ he will not claim us for his own when the times of refreshing shall come, but will say to us, Depart from me, I never knew you. How will you repent then? It will be everlastingly too late; the door of mercy will be no more opened unto you. Dear reader, let us be ready to say, I have fought the good fight; I have finished the work thou didst give me to do. What will be the welcome? Come in, you good and faithful servant, enter into the joy of thy Lord. Thou hast been faithful over a few things, I will make thee ruler over many.

Ridgeway, Mo.

From Sister Jane L. Madill.

DEAR BRO. JACOB: We receive the *ADVOCATE* regular and ponder its pages with new interest each week when it arrives. We are glad you are still able to continue it weekly. We are much pleased to see that there is still an interest in the cause of truth. We love to read the letters and the good Bible questions asked and answered through the paper when it can be done in a good spirit.

Will some one please give their views on John 14: 1-3. See the S. D. Adventist's view, they say that at Christ's second coming the immortal saints will ascend up to heaven with their Lord to the Father's house, or the new Jerusalem, and remain there one thousand years. They also take the position that the thousand years is between the resurrection of the just and the unjust, during which time the earth is desolate, without any inhabitant but Satan who is let loose. Your sister in Christian greeting.

Freeland, Mich.

An Acrostic.

ALISTES WILLIAMS.

Nearly all the signs have ended, pointing to that dreadful day;
Earth is groaning, saints are praying: Oh dear Savior, do not stay.
We will soon behold him coming, coming with a sainted band,
Marshaling the good and holy of each tribe in every land.

All will march into that city with its jasper walls aglow,
Newly clad in bright apparel, soft and pure, and white as snow.

All will be just like their Savior, whose bright face outshines the sun;
What a dazzling, glittering gathering, all redeemed by God's dear Son.

Every pearl in that bright city sparkles with a glow of light,
Light divine from all the sainted; there's no sun nor any night.

Loved ones there will sing forever in that glorious lit up day,
Singing praises to their Master; blessed Savior, come, we pray.

Martinsville, Mo.

The Cause Attacked at Alanthus, Mo., and Defended.

ELD. T. MONTGOMERY, a Baptist, on the last Sunday of Oct., 1881, came to Alanthus with his preparation to expose Adventism, obtained the house of the Christian Church, with restrictions forbidding debates, or public disputations; and with this protection he is bold to tell Bro. Dugger that he is here ready to debate, and wants him to furnish house. As Bro. D. controlled no house suitable he offered to meet him at Mt. Pleasant or Stanberry, each distant about six miles, where the Baptists have large commodious houses. I will not give Thomas Montgomery's reason for not going to their houses near by; but the Christian brethren at Alanthus were not willing for T. Montgomery to meet Eld. Dugger in their house in discussion on the nature of man and the destiny of the wicked, lest, methinks, their old sores would hurt, that Bro. Dugger cut nine years ago with the sword of the spirit in debate with Eld. Coffey.

They say if Eld. Dugger debates these subjects in their house they want to select the man. Montgomery claimed to work in harmony with his Christian brethren in contending for the immortality of the soul, and was there to help Eld. Coffey crush the soul-sleeping doctrine that made man no better than brutes, and to class God with the frog; but so vile was his course in misrepresenting our doctrine, alleging that we claim life to mean existence, death non-existence, spirit to mean breath only, and soul the body only; then substituting these meanings (which Bro. Dugger was not allowed to correct until T. Montgomery finished his abuse,) he forced upon us a mass of ridicule, the result of which was to his own injury. When he was done the Christian brethren granted Eld. Dugger their house to reply on next night; but Eld. Montgomery could not persuaded to remain, but was hired to stay by a man who arose from the congregation and said he did not pretend to be a Christian, but would give Montgomery \$20.00 if he would listen to Dugger the next night with as much Christian grace as Dugger had listened to him that

night. Next night Eld. Dugger spoke for himself about two hours, correcting the misrepresentations and falsehoods, and explained his knowledge of Bible definitions and use of soul, spirit, life, death, immortal and immortality, to T. Montgomery and all present, alleging that he had corrected Eld. Montgomery three times before that, and yet Eld. Montgomery says we claim that spirit means breath only, &c. T. Montgomery claimed in his public discussion with A. C. Long that A. C. Long defined the death threatened Adam to be annihilation, a reducing back to nothing. A. F. D. asked him if he ever held public discussion with A. C. Long. and he refused to answer, only that it was none of D.'s business. In D.'s reply Tuesday night he stated that Eld. T. Montgomery and A. C. Long had never met in public discussion.

Montgomery claimed that Dugger had challenged him to discuss, and that D. should furnish the house. In Bro. Dugger's reply he read from the *Baptist Flag*, T. M.'s challenge and D.'s acceptance also. Bro. D. read from *Baptist Flag* of July 28, 1880, a statement that T. M. wrote, that D. on the 4th of that same month (in Alanthus,) defined soul 1st to mean person. 2nd to mean life; also T. M. read from A. C. Long's tract on 'The Soul, its Scriptural Meaning,' that soul 1st meant person, 2nd life; and then before he had taken his seat charged us to claim soul to mean body only, whereas the above shows his misrepresentation to be wilful.

T. M. said that when he lectured against Adventists they frequently interrupted him (I suppose because they ask him to give ch. and verse for his false statements), but he was never guilty of interrupting them. Eld. D. only had to refer to the 4th of July, 1880, when Montgomery came to the school house in Alanthus to lecture against Adventism; and after he saw Eld. Dugger said he had forgotten his preparation, and would bring it up in the future; when T. M. listened to a discourse from Eld. D. on Ezek. 18: 4, "The soul that sinneth it shall die," he got restless and made an attempt to dismiss D.'s audience.

T. M. said if God was a personal being, as Adventists claim, we would have no assurance that he would answer our prayers; that he might be off somewhere else listening to the prayers of other saints, &c. Bro. D. referred to Heb. 1: 3, where Paul says, Christ is the express image of God's person. Christ taught his disciples in prayer to address our Father who art in heaven, Matt. 6: 9. And after he was raised from the dead he told Mary he had not been to the Father, but would ascend to him, John 20: 17; and he was carried up into heaven, Luke 24: 51, where he is at the right hand of the majesty on high, Heb. 1: 3. Question: Would these and other scriptures have any meaning unless Deity, as a personality, resided up in heaven? Can the spirit return to God, if he is one place as much as another, and nowhere in particular? Deity is present and omnipresent by his Spirit; but the Christ, who was to rule all nations with a rod of iron was caught up to God and his throne, Rev. 12: 5, where he is now seated with his Father, Rev. 4: 21. In

God's presence is fullness of joy, Ps. 16: 11, just the opposite of the trouble here.

Bro. D. denied T.'s statement that we claim man to be no more than beast, and showed from the account of creation that the dominion was given him; that intellectually and morally he is far above these animals, and capable of responding to moral law, and forming character; was made to glorify his Creator, and to be the repositories of God's revelations; the object of his promises and threatenings; and because of man's disobedience the earth and whole creation is burdened with the curse. D. appealed to T. M. to repent of his wrongs and never again to misrepresent a people knowingly, requesting him to note down the following explanations:

Life, as applied to man in the Bible, refers to his vitality. Death, the opposite of life, ceasing to live; and we read in Jas. 2: 26 that the body without the spirit (breath of life,) is dead. David says that in the very day a man dies his thoughts perish, Ps. 146: 4. The wise man says the dead have no love or hatred, and they know not anything, Eccl. 9: 5, 6. Soul means person, as in Gen. 2: 7; 12: 12; Josh. 10: 28; Acts 2: 44. It means life, as in Job 12; 10; 1 Kings 17: 21; Matt. 10: 28. Spirit means power, as in Job 26: 13; Matt. 12: 28; Luke 11: 20; disposition; Num. 24: 14; Rom. 8: 9; Prov. 16: 31; person, as in John 4: 24, compared with Heb. 1: 2; breath of life, as in Job 27: 3; Gen. 2: 7; Ps. 104: 28, 29. Immortal is used only once in the Bible, and that by Paul, and applied to God, 1 Tim. 1: 17. Immortality only used five times, Paul says in 2 Tim 1: 10 Christ brought it to light; in Rom. 2: 7 we are told to seek for it; in 1 Cor. 15: 53, 54, if faithful, is when we get it. 1 Tim. 6: 16, God is the only being who hath underived immortality.

I will refrain from giving much more of this history, saying that my mind is impressed that T. Montgomery proved traitor to his claim of minister of the gospel as unmistakably as did Judas his position; the latter repented, left his hire, and hanged himself, I know not if the former repented; but whilst he endured his "\$20.00 set," as the by-word now is, he looked sorrowful; and after some claimed the non-compliance with the covenant on T. M.'s part, he was not entitled to any of the money, he left one half of it; and I think in the estimation of nine-tenths that heard him and Bro. D., his influence as a minister is dead. A word to the readers of the *ADVOCATE*, if I have written this brief report in too plain and unbecoming language, I ask your pardon, and am willing to accept your reproof. The Bible gives histories of good and bad men; what I have here written was from a sense of duty, and I hope with due reverence for our God and his cause. J. W. OSBORN.

Enyart, Mo.

Notes by the Way. No. 2.

A. F. DUGGER.

ILL health and the inclemency of the weather preventing my filling my appointment Sabbath and third Sunday with the church in Nodaway Co., Mo., I remained at home

until fourth Sunday. wh
preached the funeral disco
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Margason, of Isadora, Mo.,
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until fourth Sunday, when I went and preached the funeral discourse of Sister Margaret Margason, the wife of Capt. Joseph Margason, of Isadora, Mo., and mother of Sister Jerry Davidson, her only child. She died Oct. 8th, 1881. She was about 61 years of age. She suffered extremely, yet without one murmur, and frequently spoke of her death, saying she was fully prepared for the life to come. Sister Margason was highly esteemed by all who knew her, and especially by the household of faith. She was formerly a member of the Christian Church, but about eight years ago, on hearing Eld. A. C. Long on the nature of man, the condition of the dead, the Kingdom of God, and the Bible Sabbath, she became convinced on these subjects, and unhesitatingly accepted the truth. She was a firm believer in the things concerning the Kingdom of God and the Name of Jesus the Anointed one, and a consistent keeper of the commandments of God. From hearing the word preached, and reading the Scriptures with an inquiring mind, she was enabled to learn the whole duty of humanity.

The Scriptures say, "Let us hear the conclusion of the whole matter; fear God and keep his commandments, for this is the whole duty of man." The word man being used in a generic sense, representative of the whole human race, none are excepted. Jew and Gentile, male and female, bond and free, are all equally under moral obligation to respect the commandments of Jehovah. The command to keep holy the seventh day, defined by the Scriptures themselves to be the Sabbath, is certainly from God. He spake it with his own voice from Mount Sinai's quaking mount, and twice wrote it with his finger upon the tables of stone. For any person living in this age of unbelief and moral decadence, when the disposition of the human mind seems to be bent on following that only which is the most popular, whether right or wrong, to have the moral stamina, as Sister Margason had, to break away from the long established customs, sanctioned by human authority only, is certainly very good evidence that he or she, as the case may be, does in deed and in truth fear God. The word "fear" being used in the sense of reverence, "Let us hear the conclusion of the whole matter; reverence God and keep his commandments," &c. She having kept the faith of Jesus and the commandments of God, Rev. 14: 12, is entitled to the New Testament blessing, a right to the tree of life, for it is plainly written in the writings of Jesus and his apostles: "Blessed are they that do his [God's] commandments, that they may have a right to the tree of life and may enter in through the gates into the city. Rev. 22:14. Notwithstanding the day was unfavorable, yet a large concourse of people were in attendance. The text used on the occasion is found in Ps. 116: 15, "Precious in the sight of the Lord is the death of his saints." We showed from our sister's profession and christian walk that she was entitled to a place among those designated saints in the Scriptures. We also brought out the heir-ship and inheritance of the "saints of light." We re-

ferred to her example of embracing and keeping the Sabbath for eight years, all alone in her own family, as an example worthy of imitation.

In justice to Capt. Margason, we state here what we then stated publicly, and were proud to do so, though a large farmer with hired men around him, and not a church-member himself, unlike most men in his circumstances, he was not the man to oppose his wife. He did not, as some men I have known in my travels, say you cannot keep the old Jewish Sabbath and live with me. I am a farmer and must have hired help, and must carry on my business; your keeping the seventh day will disarrange every thing, &c. No; instead of this kind of work, he ever stood ready to encourage her. His house always stood open to her brethren and sisters of like faith, as those who have enjoyed their hospitality can testify. He also bought and refitted a public house, which now stands on his own premises, and tendered it to us for a house of worship, and hired a preacher to preach regularly for one year, paying the minister himself, and not asking any thing from any one else. All this he did for the special benefit of his wife and also for the community in which he lives. I am particular to speak of this from the fact that it is an exception to the general rule, and what I consider a noble example; one worthy to be remembered and to be imitated by all. The principle is commendable from the fact that it is based upon Bible teaching; viz: the freedom of the human will. During my ministry I have known scores of men who were from choice, members of certain misnamed orthodox churches, and some of them very loud in their professions of piety, yet they would prohibit their wife and children from publicly confessing and living out their own conscientious convictions of truth and duty. Such persons our Savior advertises over eighteen hundred years ago as being base hypocrites, shutting up the kingdom of heaven against individuals, not going in themselves nor suffer others to go in. Matt. 23: 13. It seems to me that many sectarian parents of this age occupy precisely the same ground in reference to their children that the Jews did in relation to theirs, at the first advent of Christ. To them our Savior said: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not." Matt. 23; 37. Luke 13: 34. These Scriptures are generally quoted, "How often would I have gathered thee," &c., making them apply to the Jews; but the gathering spoken of by our Savior has reference, not to the Jews, but to their children. The fact is the Jews had already rejected the truth, and were standing in the way of the salvation of their own children; a position untenable in all its features though occupied by so many Gentile parents of the present age. We should remember that our wives, and children, are endowed with mental and moral powers as well as our selves, and they are just as conscientious in their convictions of right as we are in ours.

I know it is pleasant for the family circle to be united in faith and doctrine; and I know that it is quite natural for parents to want their children to see things in the same light that they themselves do; and for this reason parents should do their utmost to discover and practise that which is right. Yes, they should practise what they teach in their own families. If a teacher has no influence in his own family he certainly is entitled to none in either the church or the world.

Where members of the family circle disagree in their conclusions touching religious questions of faith, doctrine, and practice, it becomes their duty to "search the Scriptures." John 5: 39. To "prove all things and hold fast that which is good." Our appeal should be to the law and to the testimony, Isa. 8: 20. Every question should be settled by a thus saith the Lord, remembering that God hath spoken to the human family thro' his prophets and his son, Heb 1, and that their teachings are designed to enlighten us on Bible questions. The investigation must be conducted on the principle of love. Conformity to the law of kindness, which the Creator designed, should govern the human family in all the various relations of life, will prevent family quarrels of any kind, especially over religious or political questions. It will prevent those in authority doing anything calculated to restrict liberty of conscience, irritate feelings, mar the peace or destroy the happiness of the family relation. Obedience to the law of love, which every Christian is morally bound to respect, will prompt us to use moral persuasion and to restrain from anything like physical or violent force. Compulsion is contrary to the spirit of the gospel, and at war with every principle of morality and christianity.

Enyart, Mo.

REPUTATION. — A man's reputation, like his coat, may be soiled without touching the man himself, since the reputation is not the character; any more than the sleeve is the arm which it envelops. The character can be soiled only by what the man himself does, while the reputation may have mud thrown upon it by any wretch unmanly enough to want to injure the standing of another. We are to see that our motives are pure, our principles honorable, and our outward life governed by them, and to go about our duty calmly, confident that in the end they who unjustly seek to injure us will do us no harm.

THE Christian must expect opposition from the world, because he is going just the contrary way from the multitude, and has to pass thro' them.

Obituary Notices.

DIED—At Lawton, Van Buren Co., Michigan, of consumption, Julia O., wife of David S. Dille, aged 78 years. She lived and died in full belief and abiding hope of a resurrection from the dead, when Christ shall come to wake his sleeping saints. Among her latest thoughts committed to paper, and perhaps her only attempt at rhyme, I find the following:

"My children are my heart's delight,
I love their company;
I think of them both day and night,
And know they they think of me."

H. S. DILLE.

The Advent and Sabbath Advocate.

The Editor of the ADVOCATE does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of Scripture. We hold ourselves responsible only for editorials, selections, and comments.

IN ADVOCATE No. 32 J. P. Bryan should have been credited 50 cts. donation besides his subscription for that amount. It was overlooked.

In same number, in report of meetings held in Nebraska, it reads, "About two thirds of the members have gone too far to be brought back." Bro. McMullin corrects by saying, "About two thirds of the members were all we could get out or attended the meetings, the others, &c. Please write plainly, and it will help us to publish correctly.

THE United States consul at Constantinople writes regarding the prevalence of cholera at Mecca and Aden, that should the disease appear in Constantinople and other Turkish places, the result could not be foretold. Vast quantities of filth, the accumulations of years, are to be found in the heart of the densely populated quarters of Constantinople, and the drainage is of the very worst description. Many other cities are even worse.

THE wonderful progress made in China has been emphasized of late by the Rev. Griffith John, a long time missionary of the London Missionary society, who has been visiting in this country. Forty years ago it was a crime for a foreigner to learn the Chinese language, or for a Chinese to teach it to him; and though the Nanking treaty was made in 1842, when Mr. John went to China, twenty-five years ago, there were only five places in the great empire in which a foreigner might dwell. The great interior was still closed, as none might go further than could be reached in twelve hours from a treaty port. The whole empire is now open. Thirteen out of the eighteen provinces have been actually occupied by missionaries and their families, the gospel has been preached in nearly all the principal cities and towns, and the Bible and many forms of Christian literature are circulated everywhere.

IN a recent journey in Saharah, by M. Soleillet, the fourth he has made in the past nine years, he discovered some valuable coal fields, large quantities of saltpeter, besides the famous butter-tree which has been known since the day of Park. This journey was undertaken chiefly for the purpose of finding out what products could be made to contribute to the traffic of the proposed trans-Saharan railroad, the result being such as to prove highly encouraging for the construction of the road.

Causes of Disease.

WHATEVER interferes with the regular action of the vital organs produces disease. Perfect health consists in the harmonious working together of the complicated machinery of the system; that we call life.

We are constantly beset with so many dangers and overtaken by so many vicissitudes, that but few persons of adult age have sound health. Thus a majority of all who are now living are doomed to die—from causes altogether preventable—at ages averaging thirty years less than they should have attained. It is a source of great satisfaction to those who have contributed to the result to know that through their effort the average of human life in this country has been increased by ten years during the last half century. If the time ever arrives when all intelligent people shall be familiar with the laws of

health, the best method of meeting accidents and emergencies, and the use of simple remedies on the approach of disease, thirty years more will be added to this general term, and a vast aggregate of suffering saved. These are not the only advantages to be gained by a general dissemination of such knowledge. An improved condition of the general health of the people would add vigor to all the affairs of life. At present the professions and the great business interests of the country are largely represented by men who are invalids, and bear their burdens wearily.

Of the cause of the disease the first is by inheritance. Physicians have modified their views in respect to such diseases, and we now say a person inherits a tendency to certain diseases: that is, he is born with a weakness, which, through neglect might develop disease. The most common, and perhaps the most unfortunate inheritance is drunkenness; it requires careful attention during childhood.

Constipation is undoubtedly the commencement of more fatal diseases than any other cause. It frequently begins in infancy, and then may be easily and effectually cured; but few parents seem to be aware of the importance of attention to their children in this respect, and in a few years they become confirmed invalids from this cause alone. All malarial diseases, most types of fever, and ordinary rheumatic affections are due to a torpid condition of the liver, which may be remedied, generally in twenty-four hours, by proper treatment; still thousands of lives are yearly sacrificed by these diseases through ignorance or neglect. Thousands of lives are lost by diseases that commenced by taking cold; yet a mild cathartic, confinement to the house for a day or two, with careful nursing, will cure any recent cold. And thus we might go through with the whole list of diseases and show how they might have been prevented, or so controlled as not to be dangerous. Such knowledge should be as common as the ability to read and write. Any individual, and particularly one who has the care of children, is culpable who neglects to find out what is necessary to do in any emergency that is liable to arise.

Instinct supplies this knowledge to a certain extent in the lower animals, and thus far they possess an advantage over thousands to whom human lives are trusted.—Hall's Journal of Health.

PATENTS

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Appointments.

THE next Quarterly Meeting of the Church of God at Beckwith, Jefferson County, Iowa, will commence on Friday night, December the 9th, to continue over Sabbath and Sunday. All are invited who can come, especially all the members in this locality, as there is some church matters that ought to be attended to. EBER DAVISON, Cleru.

Letters and Money Received.

Samuel Genaway \$1, Mary Jenson \$2, James Cogdill \$2, John Nokes \$2.50, W C Long 50 cents (book account), Benjamin Madill \$1, Eliza H McMillen 50 cts, Frank Baum \$2, A F Dugger, A C Long.

Books and Tracts Sent by Mail.

W C Long.

STATISTICS show that ninety-eight per cent of the inebriates use tobacco in some form.

Books and Tracts FOR SALE AT THIS OFFICE.

HYMN BOOKS.

Hymns of the Advent.—Comprising 135 pages of music with words, among which are interspersed many choice hymns without music, whose tunes are indicated by their names, making together 196 pages. To this is added 60 standard hymns, whose music is familiar.—Containing in all 213 pages and 385 hymns. Price, in board covers, 40 cts; in cloth, 50 cts. We have added a few hymns on the Sabbath, making it a choice collection of hymns for Sabbatarian Adventists. The Bible Student's Assistant; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.

The Seventh-Day Sabbath.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.

The Bible Sabbath Defended, by A F Dugger, 140 pages, Price 30 cents.

Review of J M Stephenson on the Sabbath Question, and the Two Laws, by Jacob Brinkerhoff 32 pages, price 9 cts.

Who changed the Sabbath? By A. C. Long. 8 pages, price 2 cents.

Thoughts on the First Day of the week: Is it the Christian Sabbath? by A. F. Dugger, 15 pages price 4 cents.

No condemnation in Christ; God's Law of Ten commandments Perpetual: by Jacob Brinkerhoff. 8 pages, 2 cts, 15 cts per dozen.

The second coming of Christ.—Showing it to literal and personal, by J Brinkerhoff, 8 pp, 2cts. Moody's Sermon on the Second coming of Christ, 8 pages, price 2 cents.

Where are the Dead? Showing from Bible testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents.

The Soul: Its scriptural meaning and use of the term; by A C Long. 8 pages, price 2 cents.

The Atonement. S. E. Brinkerhoff. 32 pp. 10cts

Christian Baptism, by I. C. Welcome, 25 cents

The Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.

The Rich man and Lazarus, showing the application of the parable, by H C Blanchard, pages, 2 cents.

The Three Angels' Messages of Revelation xiv. 12 pages, 3 cts, by A C Long.

The Sanctuary trodden under foot and to be Cleansed, of Daniel 8: 14, by Jacob Brinkerhoff —32 pages,—price 9 cents.

The Two-horned Beast of Rev. 13, showing its application to the Papacy, by A C Long,—4 cts.

Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carver, showing her visions to be erring and human, instead of divine. Price 18 cents, post-paid.

The Sign of the Messiah: or how long was Christ in the Tomb? and when did he rise from the dead? 40 pages, price 6 cents.

The Infidel Silenced, by Irrefutable Evidence relating to the Authenticity and Credibility of the Holy Scriptures, 25 cents.

What is the Testimony of Jesus? by S E Brinkerhoff, 8 pages 1 cent.

Mrs. White's Visions and the Seventh Day Adventists— pages, price 1 cent.

The testimonies of Mrs E G White compared with the Bible, by H C Blanchard. 43 pages, 15cts.

A Comparison of Latter Day Prophets, comparing Mrs White's claim to Divine Inspiration with Mahomet's, Swedenburg's, Davis, and Jo Smith's, &c. By J W Cassidy. 62 pp. 15 cts.

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Advent

"Thy Word"

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THE ADVOCATE is devoted to the doctrine of the Second Advent of the Signs of the Times, the duty of observing the Bible Sabbath (the seventh day of the week,) together with the other commandments of God, the Nature of Man, his Unchangeable End, the End of the Wicked, the Restoration to its original glory and condition of the future inheritance and abode of the Kingdom of God, the Atonement by Jesus Christ, the Christian Life, and kindred Bible

The Sabbath.

THIS is the day, and we thank Father of earth and sky, When toil and care stand far apart, And thou art nigh.

The holiest chancels of the soul, We open for thy face; Exceeding peace and tenderness, Breathe over all the place.

A light, as of mountain sunsets, Bathes all the hallowed air, A calm, of long hereafters, Fills us at unawares.

So we gather strength and patience, And deep inbiding rest; Our souls take hope and joy, On their appointed quest.

Faith springs to manhood in us, We trust, we know not why, A rest unnamed by any word, Has passed us softly by.

—LOIS LAURIE in Herald of Life

Questions and Answers

A. F. DUGGER.

UNDER this head I wish to give you time to time a number of questions which I have received from Bro. O. I. and others, on various subjects. I am a Baptist minister, and saying nothing in light. My reasons for writing the paper are, 1st, others may be interested in the same queries and answers, to write some for the ADVOCATE, not do and answer so many private correspondence, as my own and my time is also limited.

Question 1st. Do you believe that the holy Scriptures teach that the wicked will be punished with everlasting destruction? We believe that the wicked will be punished with everlasting destruction from the presence of the Lord, of his power," 2 Thess. 1: 9. Question 2nd. Webster's definition of the word "eternity" is "an